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A

Syn. 7. 63. 190

BRIEF TREATISE

AGAINST THE
Priesthood and Sacrifice

of the Church of ~~38. 35.~~

Rome: 74

VWherein the simple may per-
ceive thir intollerable impietic, usur-
ping that office and action, which
ever appertaine to Christ
only, By G. G.

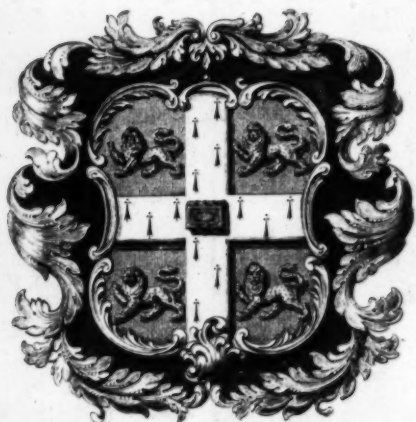
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A

BREEFE TREA- TISE AGAINST THE Priest-hood and Sacrifice of the Church of Rome.

He Pope and his clergie doe stiffe-
ly affirme and goe about to maine-
taine, that they bee Priests, and
that it is an holy Priesthood which
they have: even the Priesthood
of the *New Testament*. Further
also they boast, that the sacrifice which they offer,
is the sonne of God himselte, even Christ Iesus,
God and man, flesh, bloud, and bone, as he was
borne of the blessed Virgin. We on the contrary
affirme that they be very *Balamites*, and not Priests
of the New Testament: and that their sacrifice is
not the sonne of God, but the stinking and Idola-
trous sacrifice of *Antichrist*. Who shall be bele-
ved? we or they? Let neither of both for our
selves have any credit at all. For what is man, that
he should have any credit? Let neither of us be
our owne Iudge, for then there would be partial-
lity: But let God onely strike the stroke, let him
alone pronounce the sentence, let that part be cre-
dited which hath his witnessse and testimony. When
he speaketh, let man keepe silence: When he pro-
nounceth sentence, let the mouth of all flesh be shut

B

up:

up: For who shall reply against the words of his mouth, which are in perfect trueth and wisdom? His testimony hath he expressly set downe in the sacred Scriptures, his voyce hath he there uttered, to declare his perfect minde and will: Let them be brought forth, and heard, search them, for so are ye willed. Crave the true understanding at his hands, who is the onely teacher. If by them it be manifestly proved unto you, that the popish Priests be not the Priests of the New Testament, nor their sacrifice the sonne of God, then let men no longer doubt, but that all their whole worship is idolatrous and Antichristian. For if their priesthood and sacrifice, which are the two principall things be awry, what can be good in them? Let us come to the triall of the matter. And first in generall (which they deny not) the word doth teach, that the dignity, privilege, and office of the holy Priest, is to approach into the presence of God, to offer giftes, and sacrifice, and to make request and supplication for the people. The necessity of this office doth come from the profaness and impurity of men. All men are unclean sinners, God is most pure and holy, and doth perfectly hate sinne: And for the same cause he doth curse and reject all those which are polluted therewith. They can not approach, nor indure his presence, before whom nothing unclean can stand. The prayers which come from them cannot be heard, being the prayers of sinners, and therefore not cleane. No gift can be accepted at their hands, to make any reconciliation or to get any favour, they and all theirs are still rejected,

jected, they must either have some other to do it for them, or else for ever remaine still out of favour, and be utterly cast away in eternall perdition. He that shall do it, must be without spot or sinne, and therefore among all the sonnes of *Adam*, only *Iesus Christ* is found worthy and able to execute this office. For if we respect this great worke of reconciliation betweene God and men, we shall finde that alone he hath wrought it, and therefore is the onely Priest of God. None other can in such consideration be called Priests. It is true in deede that *Aaron* and his sonnes were consecrated and made Priests, and did execute the Ministry of the Priesthood in the Temple: But yet as their sacrifices did not, nor could not take away sinne, being but shadowes and the resemblance of the sacrifice of Christ, so also they were not sacrifices in deede, but so called, for that they were the patternne of that which is the true sacrifice. The same is to be said of the Priests, that they were no other Priests, but in figure, because they did resemble Christ, who alone is a Priest in truth. Those other Priests were separated from the people, and consecrated to the service of the Temple. The chiefe of them might enter into the most holy place, and come before the *Arcke* of the covenant and the mercy seate, and there offer with blood to make reconciliation. They bare the names of the tribes of Israel, and so presented them before the Lord. But yet all was but a shadow, to direct the eyes of their faith unto Christ: for these Priests could not wash away sinne, they could not bring men into heaven, and

therefore when he came, which is the Priest indeed, and which doth accomplish that which was by them but resembled: then all those shadowes did cease and give place. He continueth a Priest for ever. He hath perfectly wrought the worke of reconciliation, and brought men into favour with God. For with the sacrifice of his body he hath ransomed them, and with his blood he hath purged away their sinnes with full satisfaction, and his prayers have bene accepted: He hath received honour and power to save for ever all those whom he doth sanctifie. Now the question is, whether any can be joyned with him in this office, and be partakers with him in this high dignity, as to offer up to God the same sacrifice which he offered. For this is without all controversie, that such as do challenge a copartnership with him in offering the sacrifice, and gift which he did offer, do also challenge a fellowship with him in the dignity and glory of the Priesthood by which he did offer it. For was not the great glory of his Priesthood in this, that he offered himselfe in sacrifice unto his father? shall not those then which do the same thing receive the same honour and glory therefore? Thus we see that when as none could be found *worthy in heaven and earth, but onely the Lambe, Revelat. 5.* yet every greasie shaveling will have fellowship and glory with him, even in the highest part of his office. Lord how long wilt thou spare? looke downe and visite the blasphemy of the wicked *Beast*, upon him, and upon the heard and route of his horned shavelings. They say they be Priests, doublelesse

Heb. 9. 14.

v. 6. 7.

doublelesse then are they mediators of the New
 Testament: For the Testament and the Priest are
 joyned together, the Priest of the New Testa-
 ment is the mediator of the New Testament. For
 Christ is compared with *Aaron* and his sonnes, to
 have obtained a ministry so much more excellent,
as he is the Mediatour of a better Testament; Hebr.
8. 6. The excellency of the ministry of *Aaron* and
 his sonnes, was according to the worthinesse of the
 Testament, whereof they were the Mediators. Fur-
 thermore, they could not have that honour to be
 Priests; or mediators of that Testament, wherein
 there was but *the shadow of good things to come,*
Heb. 10. 1. unlesse it had beene given them of God:
 as it is expresse, *Heb. 5.* where he speaketh of that
 Priesthood of the lawe, which hath now ceased.
 Seeing none could have this honour to be a Priest
 of the old Testament, but such as were called of
 God as was *Aaron*: then how much lesse shall any
 be partakers of this dignity with the sonne of God
 to be the Priests & mediators of the new covenant,
 but such as can shew that God hath given them this
 honour? *Christ did not take this honour to him-*
selfe, Hebr. 5. but he that said, Thou art my sonne,
this day have I begotten thee; gave it him. The
 Lord swaue that he should be a priest. Let the Pa-
 pists shew any calling which they have of God un-
 to this glory of the Priesthood: Let them shew any
 one place out of the new Testament, where Christ
 did ordeine Priests: Finally, let them shew where
 ever *Peter* or *Paul*; or any Apostle or minister of
 the Gospel, have called themselves priests, or have

Christ onely
 the Priest of
 the New Te-
 stament.

Christ ordaine
 no Priest in the
 New Testam-
 ent.

been so called by others, otherwise, than that which they give unto all the faithfull, that being washed and sanctified in the blood of Christ, they be made Kings and Priests unto God. *1. Pet. 2. Revel. 1, & 5.* which is in another sence than this which they challenge. No, the word of the Lord is directly against you, ye priests of *Baal*. For it speaketh of one Priest which should arise after the order of *Melchisedech*, and not of priests. It saith, there is *one Mediator betweene God and man*, *1 Tim. 2.* And therefore also it followeth, that there is but one *Priest*. Because the Priest of the new Testament is the mediator of the same, is there any man so mad as to ascribe this glory to the Pope and his priests, as to say they be mediators of the new Testament? If not, then are they no priests. Now, although this is sufficient to proove their priesthood to be counterfeit, that they can shew no calling in the word, nor no mention that any one of the Apostles was a priest, or that any man should have such honour: yet to make the matter more evident, I will shew by further reasons, that their priesthood is such, that it cannot stand with the priesthood of Christ. We all know, that the Lord swore that his sonne should arise up a *Priest for ever after the order of Melchisedech*, *Psal. 110.* Then if it fall out, as it shalbe manifestly shewed, that the Priesthood of the Papacy is directly contrary unto that order of *Melchisedech*: It must needs also follow that the same is not of God; The order of the priesthood of *Melchisedech* is gathered out of that which *Moses* saith of him, *Genesis 14.* the words
are

are these : and *Melchisedech King of Salem* brought
foorth bread and wine, which was also a priest of
the most high God. And he blessed him, saying,
Blessed be *Abram* of the most high God, possessor
of heaven and earth, and blessed be the most high
God, which hath delivered thine adversaries into
thine hand, and he gave him tythe of all. This
man was greater than the Patriarch *Abraham*, as it
is proved by two reasons, *Hebr. 7.* the one that
Abraham paid him tithes: The other, that he blessed
Abraham. Then *Moses* writing of so great a man
not mentioning father nor mother, nor kindred,
beginning, nor end of his life, although he had a
father and a mother, and kinred, and had both a
beginning and an end : yet because *Moses* menti-
oneth not any of these, it is said, that he was with-
out father, without beginning of dayes, and with-
out end of life, as though he were one that had sud-
denly come downe from heaven. When it is said,
that he was a *Priest* of the most high God, no men-
tion made of any annoynting, of any ministring
garments, of any temple, altar, or sacrifice, nor yee
of any that did succeed him, it is gathered that he
doth continue a priest for ever. And moreover,
that in his Priesthood all things are spirituall and
full of endles power. By this argument, the holy
Ghost proveth *Heb. 7. ver. 16. 17. 18.* that the
priesthood of the Levites was abrogate, and could
not stand with the Priesthood of Christ, seeing it
could give no strength nor furtherance thereto :
for the one being spirituall, and according to the
power of the life that is not dissolved, the other, as
he

he speaketh being after the law of the carnall commandement, they could not be joynd so together as that the one might be a supply unto the defect of the other. For although the law of the carnall commandement, which is so called, not in respect of the founder thereof, which was God, but for that the substance of the things were bodily and carnall) did profite and benefit men thus farre, that by outward carnall things, they had the resemblance of things spirituall to strengthen their faith. Yet when he was come, in whom was all the spirituall and heavenly power of the Priesthood, those carnall and earthly things were to cease. As for example: *Aaron* was annointed with materiall oyle, he was clothed with the ministring garments, he entered into a tabernacle upon earth which was build with hands, he had the blood of calves and goates, & slaine beasts for sacrifice, he presented the names of the tribes before the mercy seat. All these and such like are the carnall commandement, these did not take away sinne, nor restore into favour with God. But *Christ* alone is the priest that wrought that. His annoynting was not with oyle, but with the holy Glosse: He needeth no holy garments, for there was no spot of uncleannesse in him to be covered. He came not with the blood of slaine beasts, but with his owne blood. He entered not into the Tabernacle made with hands, to appeare for us, and to present us before the Arke: but he is entered into the very heavens, even unto the throne of God, to present us there. Thus then it followeth that the Priesthood of *Aaron*, being after the law

law of the *carnall commandement*, that is to say, the consecration was with things that were earthly and of a bodily substance, the sacrifices also of the same sort, it could do nothing. But the Priesthood of Christ, wherein all things are heavenly and spirituall, and full of endlesse power, hath fully and perfectly accomplished the worke of reconciliation. If this order then of *Melchisedech*, wherein there is nothing carnall, did abolish the order of the Priesthood of *Aaron*, wherein all things were carnall, because the carnall things cannot helpe at all to bring men to heaven, and because the order of the one Priesthood did so differ from the other, as being of a quite contrary nature: It need not follow that the Priesthood of the Papacy cannot stand with the Priesthood of *Christ*, because it is also carnall. For was the oyle upon *Aaron* carnall, and is not their annointing and shewing carnall? Were all the ministring garments of *Aaron* carnall, and are not their vestments, as the *Cope*, the *Surplesse*, the *Amisse*, and other such holy and priestly robes carnall? Was the Altar in the Temple carnall, and all the ministring vessels that did belong thereto, and are not the Altars of these carnall? Were *Aarons* incense and oblations carnall: and are not the oblations of these, and all their incense, and other things carnall. Those former could not stand with the Priesthood of the new Testament, because they were in substance carnall: how then shall these latter, which are as carnall as they? Tell us O ye *Balamites* of the Romish order, wherfore your order should in any respect be called the order of

Notethis

C

Melchise-

Melchisedech, seeing it is as contrary unto it as was that of *Aaron*. The order of *Melchisedech* is gathered out of the description of *Moses* to be without any annoyning with oyle, without garments for the ministration, without Tabernacle, without Altar, without sacrifice, without any earthly thing, And why? because his order is spirituall, and therefore all things thereto belonging must be spirituall. it is eternall and full of endles power, and therefore nothing which appertaineth to the execution thereof must be transitory and weake. For shall an earthly Temple, an Altar of stone, garments of silke, or of any corruptible thing be fit to be joyned with that prishood which is everlasting? There is no doubt, but that every thing for the execution of the office, must be agreeable unto the nature of the Priesthood it selfe: and therefore as there is nothing mentioned in *Melchisedech* that is carnall, so also we see that our Lord Iesus Christ, a Priest after that order hath executed that function without any such things consecrated therunto. How shall the Papists then which have their priesthood executed altogether in such things as be transitory, challenge to be of that order with our Saviour, wherein as the Priesthood is heavenly and eternall, so are all things thereto belonging.

But peradventure ye will say: *Melchisedech* was a Priest, & he offred sacrifice to God as other priests at that time. Wherefore should it then be gathered that there was no carnal thing in substance belonging to the execution of his function? He had an Altar, he had beasts to offer, and no doubt did offer.

I Answere

I Answered that albeit *Melchisedech* did execute the priests office, after the manner of other priests, yet that is nothing to the purpose. For the order of his priesthood is gathered out of that description of *Moses* in which there is no mention of such things. We are not to doubt but that he had father and mother, that he was borne as an other man, and also had an end of his dayes: Nevertheless, because those things are left out, he is brought in as one which never had beginning, and that never had end, but continueth a priest for ever. In like sort, howsoever at any time he executed the office of a priest, as others did: yet because there is no such thing expressed, and that which is expressed, is that wherein he is likened unto the Sonne of God, it is said, that he was a priest after another order, and that there was nothing carnall in his priesthood. Therefore we are to conclude, that the priesthood of the new testament having nothing in it that is carnall, the priesthood of the papacy being and consisting altogether of things carnall, and such as were also the inventions of men, it must needs follow, that they are not priests of any testament of God, but he priests of Antichrist. Further, let it be considered, that a priest must arise after the order of *Melchisedech* that shall so continue for ever: For the eternall Sonne of God was resembled by *Melchisedech* in that he is brought in without any beginning: The continuance also of his office for ever, in that there is nothing said of his death nor of any that did succcede him. This then being manifest, what impudent wretches are those which being mortall

men, that have an end; dare so blasphemously
boast, that they be Priests after the order of *Melchisedech*: how shall they ever be able to answer
unto this? The Priest of the new Testament is af-
ter the order of *Melchisedech*, that is to say, a Priest
for ever, without beginning, without end, with-
out any to succede him: Their priesthood hath a
beginning, it hath an end, they have those that do
succeed one after another. If this be a materiall
poynt in that order of priesthood which Christ
should be after, as none unlesse his forehead be of
brasse dare deny, that it should be for ever: What
a childishnes were it for any man to thinke that the
priesthood of the papacy is the same when it doth
faile in that which is essentiall? For they dye and
come to an ende. Are not these contrary the one to
the other, to continue a priest for ever as *Melchise-
dech* in figure, and Christ indeed, and to be priests
for certaine yeares, and then to cease by reason of
death? Are not then the priests made at *Rome* con-
trary to this order, yea, as contrary as light is unto
darkenesse, or as heaven is unto hell? And must it
not still follow, that seeing they be no priests of
the old Testament, nor can not be priests of the
New, unto the which their order is contrary, that
their priesthood may be as good as the priesthood
of *Baal*, and better it cannot be? For if it be not
of God, is it not then of the Divell? Let all true
Christians therefore behold with detestation this
hellish sacriledge of the Romish bishop, who be-
ing a priest after the divells order, yet saierh, he is
after the order of *Melchisedech*. Moreover it is to be
noted,

noted, which the holy Ghost sayeth, *Heb. 7. ver.*
26. that such an high priest it became us to have,
as was holy, ~~hag~~melesse, unsported, separate from
sinnes, and made higher than the heavens. This
setteeth foorth the purity, and also the high digni-
ty which of necessity are required in that priest, that
shall deale in our cause to bring us to God. For if
he were a sinner himselfe, how should he come un-
to God? If he were spotted with any uncleannes,
how should he purchase favour for others? seeing
he should himselfe be out of favour. If he were un-
holy, how should he sanctify and make holy those
whom he doth present unto God? In like sort it is
to be weighed, how great that man must be of ne-
cessity, that is to enter ever unto the throne of glory
and there abide, as one able to save all that come
unto God by him. For thus he must be made
higher than the heavens, and above all creatures in
the heavens. For albeit the holy and blessed angels
be separate from sinners, and be also about the
throne of God, yet none of them hath this glory
to be made higher than the heavens, none of them
then can have the honour of the priesthood, to ob-
taine pardon of sinnes for the Church, that glory
and power being reserved onely to the Sonne who
is farre above principallities and powers. Such a
priest as this must bring vs that are base and sinfull
wretches unto God, in him we must be sanctified;
in him we must obtaine favour, in him we must be
heard, that is so high in favour, that no request
can be denied him. In him we must be saved who
hath received all power and authority both in hea-
ven and

ven & earth, and liveth for ever. What fouler beast-
linesse then can there be than this, that sinfull, unholy,
and base wormes of the earth, should challenge
unto themselves to be *Priestes* of the *New Testament*?
yea, that such silly *Asses*, as are scarce fit to keepe
swine, will yet have that office, that the *glorie, honor,*
and *power of*, is about the *Angels*, let all men judge
now of this conclusion. The *Priests* of the *New Testament*,
is *pure and holy, separated from sinners, made higher than the heavens.* The P O P E and all his
broode are sinfull whoremongers; theues and murderers,
base and vile wretches of the earth, farre off
from being higher then the heavens. Therefore their
priesthood is not the priesthood of the *New Testament.*
There is also another notable difference betweene the
old priesthood and the newe: that those former did
minister in earth, in a *Tabernacle* made with hands,
which had no enduring substance: This latter is
entred into the *Sanctuarie of Heaven*, and there doth
execute the *Priests* office, he doth not any thing in an
earthly sanctuarie. For why? His *Priesthood* is
heavenly and eternall; his *Tabernacle* must be agreeable
unto the same. And it is said *that if he were one earth,*
he could not be a Priest, while those Priestes did stand
which were after the Law, Heb. 8.4. For although our
Lord were a *Priest* indeed when he was vpon earth,
and did offer the sacrifice of his body, yet ye see there
was no outward thing that the *Priests* vpon earth doe.
His body was slaine vpon earth, but was it caried into
the *Temple*, and slaine at the *Altar*? Was the blood
sprinkled before the *Arke of the covenant*? No, all things
were heavenly and spiri-

spirituall in this sacrifice. If we regard the substance of his body, it was the same that ours is. But yet all the vertue and efficacy of the same, when it was a slain sacrifice, was from aboue. And so though he were in earth, yet the whole fruite of his worke was in heaven. For he being both *God* and *man*, was a *Priest* even then in heaven, when he was slaine upon earth. The vertue and power of the sacrifice to purge away sinne, was not of the manhood from it selfe: but the manhood had it from the Godhead, in that the manhood was so united unto the godhead, that they made *one person*. In this sense he saith, *Iohn 6. ver. 63. It is the spirit that quickeneth, the flesh profiteth nothing.* Howsoever the flesh of *Christ* hath power in it to give life, as in deede it is the bread of life, and whosoever dotheate of it shall live for ever: yet it hath nor this life of it selfe, but from the Godhead. Likewise the bloud is able to purge away sinne, because it is the bloud of a man which is also God. It is also said, *1. Cor. 15. The first man was of the earth earthly. The second man was the Lord from heaven heavenly.* Wherefore is he called a man from heaven heavenly? was it because his flesh was from heaven? cursed be he which soholderh. No, it was because all the vertue and efficacy which was in his manhood to redeeme the world, was from heaven. We see then that he being sacrificed in earth, the efficacy of his Priesthood was in heaven. There is nothing in his Priesthood, nor in the execution thereof which is earthly. But these priests are altogether earth, and what can they doe without earth? A

Temple

Christ's Priest-
hood is heaven-

Temple they must have on earth, an *Altar* of earth, many other things of earth, which prove that all their ministry and function is earthy. Then to conclude, the Mediator of the *New Testament* is not a *Priest* upon earth, nor executeth not the *Priests* office but in the heavenly *Tabernacle*. The *Romanes* are *Priests* upon earth, they minister with earthly things, in earthly *Tabernacles*, and upon *Altars* consecrated to that purpose. Who doth not see therefore, that they have no affinity at all with *Christe*.

Moreover, if it may be demaunded, is *ſir Iohn* a King? Surely then have there beene many lousie Kings. Every one which is a *Priest* after the order of *Melchisedech* is a King, for those two are joyned together in his order, the kingdome, and the priesthood. Is there any man so foolish as to take these to be kings? They may be taken for priests, but not after the order of *Melchisedech* so long as they have but shaven crownes, and not crownes of gold nor after the order of *Aaron* which is ceased: but after the order of the priests of *Baal*. If they object that the *Pope* hath both swords, the spirituall, and the civill, and therefore he is a King and a Priest, I answer, that therein he is more unlike Christ, whose kingdome is not of this world. The kingdome of Christ is spirituall, he medled not with the civill sword, but left it to the Magistrate: The *Pope* chalenging it, is not of that order which Christ is. Seing then, as we have prooved, none can be partakers with Christ in the most high digniry and honour of the Priesthood, seing every Priest is a mediator of a Testament, and of the *New Testament* there

One Priest of
the New Testa-
ment.

there is but one, seeing none can have that honour to be Priest, but they which are called of God, and the Papistes can shew no calling, nor consecrating of Priestes in the *New Testament*. Seeing in the order of *Melchisedech*, all things are spirituall and full of endlesse power, in the order of Popery all things carnall, *Melchisedech* continueth for ever, these die: Seeing also the Priest of the New Testament must be perfectly holy and pure, without spot of sinne, and higher than the heavens, the Popish Priests are abominable sinners: Christ is a Priest in heaven, they upon earth: He is both a King and a Priest, *sir Iohn* is not a king: It doth follow, that their order of Priesthood is not of God: but they be the idolatrous priestes of Antichrist. They cannot by their ministry and Priesthood bring men unto God, but contrariwise they carry headlong unto the divell. Such therefore as will save their soules must not be blind and wilfull, but open their eyes and behold the clære and manifest truth of God, which he hath taught in his word.

Popish priests
are not of God

As we have proved this one part, so let us now come to the other, that is, to shew that the sacrifice which they offer, is not the sonne of God, but a wicked abomination, no more pleasing unto God, than if men should offer a *dogge* in sacrifice unto him. It might suffice to satisfie a modest minde, that all which they doe is naught, because they doe make themselves Priests after the order of *Melchisedech*: and so do challenge to themselves greater honour than any *Angell* hath, even the honour that

The popish sacrifice is abomination to God,

nour that is due alone unto the onely begotten Son of God. And yet where the scripture sheweth that this honour was given unto *Christ* with an oath, they will have part with him, being not able to bring one sentence of the word to prove that there should be any Priest besides *Christ*. He never ordained any Priest, no one of his Apostles was called a Priest, and in every point their order is so contrary unto the order of *Melchisedech*, this I say might satisfie: but yet to lay open their trechery further, we will prove that they have abused the world, and made them worship that for God which was but a cake of flower. I will not goe farre for prooffe hereof: for it is manifestly and fully to be prooved by that which the holy Ghost hath set downe as concerning the sacrifice of the *New Testament* in the Epistle to the *Hebrewes*. Those reasons which are there brought to prove that the sacrifices of the law could doe nothing, and therefore were to be abolished, will also serve to throw downe the abominable idol of the Papists. For if the weaknes of those former sacrifices were gathered by their nature and order which was used in them, then shall the sacrifice of the *Masse*, if it bee found to differ as farre and further from that of *Christes*, than those, be found not to be the sacrifice of the *New Testament*.

In the Epistle to the *Hebrewes*, Chap. 9. ver. 1. it is said, that the former covenant had also ordinances of religion, and a worldly sanctuary, and there he doth repeat particularly sundry things, as the Candlesticke, the Table, the shew bread, the Golden
censure,

cenſure, the Arke of the Teſtament, the Golden pot with Manna, Aarons Rod that had budded, and the Tables of the Teſtament. In this worldly Sanctuary, with theſe foreſaid ordinances of the ſame nature, did the prieſts of the law exerciſe their office: and this is one argument to prove that their prieſthood was weake and could not bring men unto God. For the habitation of God is in the heavens, there is his throne of glory, and moſt high majeſty thither muſt thoſe be brought which ſhall come unto him, whereupon it followeth, that the Prieſt that ſhall bring men unto God, muſt be a miniſter of the Tabernacle of Heaven. For the entering into the holy place made with hands, and the miniſtring in the ſame with ordinances of the like nature, that is to ſay, earthly and tranſitory, can by no meanes bring men eternally unto God: For how ſhall earthly things compaſſe heavenly, or things which vaniſh and decay, bring that to paſſe which ſhall laſt for ever? Thoſe Prieſts therefore, whoſe prieſthood was tranſitory, for their prieſthood muſt needs be of the ſame nature and condition that their temple and ordinances were, and can ſtand no longer than they, were for to ceaſe, when the time was come unto which they were prefixed. Vnto theſe is Chriſt oppoſed in the ſame *Hebr. 9. ver. 24.* where he ſaith that Chriſt is not entered into the holy places made with hands, which are ſimilitudes of the true ſanctuary, but is entered into heaven it ſelfe to appeare in the ſight of God for us. For as the ſacrifice which he offered was heavenly and of eternall power, ſo alſo is his Tabernacle, and likewise his Prieſthood.

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For those three must ever be joyned together. Then if the Priesthood of *Aaron*, and his sacrifices could doe nothing, but were to cease because their Tabernacle and ordinances were worldly: how much lesse shall the greasie popish priestes be able to offer any sacrifice to appease Gods wrath, seeing the sacrifice which must do that, is heavenly and spirituall, and cannot be offred in a worldly sanctuary, nor with such ordinances, as be of earthie nature? For it is most manifest that all the trinkets and trash of Popish Masse mongers, wherewithall they do juggle and play with their Mammets are earthly and transitory: so is also their Temple and Altars, and consequently their Priesthood. And further also it is certaine that the Priesthood of *Aaron* might rather be called heavenly than theirs, because it was the paterne of the heavenly, and he was called unto that honour of God, but they can shew no calling thereto at all. Who then is so blinde but may see, that seeing the sacrifice propitiatory cannot be offred by an earthly Priest, nor with earthly ordinances, that the white cake which the uncleane shaveling the *Baalamise* doth hold up over his head, is not the Sonne of God, but a dead Idol.

If the blinde idolatous Papists will object, that the efficacy of their sacrifice and priesthood is heavenly, although it be executed on earth, they are to be answered, that if the efficacy of their priest hood be heavenly, then is it eternall, but they are mortall and do not remaine Priests world without ende.

Against

Againe, the power of the sacrifice dependeth upon the power of the priest, and so their sacrifice is not eternall. This thing shall be yet more manifest by a further comparison which is made betweene the sacrifice of Christ, and those of the law in the same *Chapter. verse. 13. and 14.* where *Heb. 9. 13.* it is shewed, *that if the blood of calves and of goates, and the ashes of a red Heffer sprinkling those that were defiled did sanctifie as touching the carnall purging: then how much more shall the blood of Christ, which by his eternall spirit, offered himselfe to God without spot, purge your conscience from dead workes to serve the living God?* This comparison is brought in to prove that Christ by entring once into the holy places, by his owne blood, hath found eternall redemption: for that being the summe of the two verses going next before, is proved by this. It was graunted without controversie, that by reason of gods ordinances, the blood of those poore beasts, and the water made with the ashes of the Heffer, being but a dead thing had power in some manner to purge, as namely that which he calleth the carnall purging. For if a man were polluted with any outward pollutiō, and there fore might not come unto those holy things which were the carnall commandements, being but shadowes and ceremonies, yet if he were sprinkled with those, although he were not purged within from sinne, he was counted cleane: then how much more shall the blood of the sonne of God, which hath the power of life in it, because it is the blood of him that was not only a man so holy that he was without spot, but also God? For herein lyeth the

Not this

strength of the argument which the holy ghost useth to prove that Christ at once by his blood hath purged the conscience from sinne for ever, that this sacrifice was offered by his eternall spirit, which is his godhead. For the godhead having eternall power of life, the flesh and blood of the manhood joyned so with the godhead that they made one person, had also the same power, so that although the blood of Christ of it selfe had not power at once to purge eternally, yet because it was the blood of God, it had that force. Hereupon it followeth that the power of that purging by his blood being eternall, and that one purgation being perfect, the redemption which he hath found is eternal. Hereupon we may strongly conclude against the Papists, and that with a double conclusion: First, that seeing no sacrifice hath the vertue to purge away sinne, but because it is offered by the eternall spirit; And secondly, that his purging once made, being that which is made by the eternall Godhead, is perfect for ever. By the first it is manifest that they are not able to offer a sacrifice propitiatory, because they are mortall men, by the second, that there is no place for them, the worke of purging sinne being already accomplished for ever.

If there be a new redemption to be wrought, then let them be the priestes: in the meane time they are foule idolaters, and sacrilegious wretches, destroying the power of Christs death, when they will take upon them to do that which he hath already perfectly finished. Come forth ye blinde Papists, and prove that ye are more than men, shew
al so

also that the sacrifice of Christ once offered, hath not an eternall and perfect power to purge away sinne, or else confesse that yours is Antichristian. We may joyne hereunto that which is used to prove that the sacrifices of the *Leuiticall* priestes did not purge sinne: namely, that they were so often offered. For thereby the holy Ghost doth teach that they were not able to sanctifie the commers therto, *Heb.* 10. 1. For then, as he sayeth, they should haue ceased, because there should haue beene no more conscience of sinne in the worshippers, being once purged. The reason is manifest, drawn from the effect of the medicine: for if it haue taken away the disease, and perfected the cure, then is it vaine to adde it any more. If it be still continually, and from time to time applyed to the sore as still remaining, then it may be said truely, that the same medicine doth not heale, Wherefore he addeth this prooffe, that notwithstanding the sacrifices were offered, yet there remained the mention of sinnes yercly, when they kept that solemne day of expiation. This disease of sinne still remaining as the continual mention and remembrance thereof doeth shew: it followeth, that those sacrifices did nor could not purge it away. Vnto these is opposed the sacrifice of Christ, which because it hath perfectly purged sinne for ever, so that there remaineth no more conscience thereof in those that are sanctified: it is done but once, and never to be repeated or don againe. The other which were Priests in the law stood daily ministring, and often offering the same sacrifices, which could never take away sinne. But this man having

having offered one sacrifice for sinne, sitteth for ever at the right hand of God, from henceforth waiting untill his enemies be made his footstool, *Heb. 10. ver. 11. 12.* The former did stand daily ministering as those which had not, nor could not accomplish the worke of reconciliation, although they offered never so often: But he having once offered, ceaseth from offering, and is set downe in the highest throne of majesty and glory, because as it is there said, *he hath with one oblation made perfect for ever those which are sanctified.* If his sacrifice did abolish sinne but for a time, as for a yeere, or certaine yeres, then should he either bring nothing to passe, or else returne often and sundry times from his glory to offer againe. This is also confirmed in the same *Chapter. ver. 18.* by a conclusion which is drawn out of the forme of words which the Lord useth in the promise which he maketh of the New Testament: as namely, *that he will remember their sinnes and their iniquities no more.* He reasoneth in this manner, where God remembreth not sinne, there he hath given pardon and remission, for that he collecteth, and where there is, pardon, there is no more sacrifice for sinne. Now therefore, when we see this to be most manifest by the plaine doctrine of Gods word, let us consider the abominable wickednesse of the Papists which by their sacrifice overturne all this. For whereas there is remission of sinnes already purchased, what place can there be for their sacrifice propitiatory? whereas that sacrifice is unperfect, and cannot take away sinne which is often offered, how is theirs the perfect sacrifice

fect sacrifice of Christs body, which is continually done againe and againe. What doe they lesse therefore when they teach, that in the Masse they offer Christ to his father, to be a sacrifice to take away sinne: than affirme that the promise of the New Testament hath failed, and that sinne is yet remembered, no remission as yet obtained? And further, when they will needes have him offered so often, is it not as much as to deny the effect and power of the blood of Christ? Is it not quite contrary to this, that with one oblation he hath made perfect for ever those that are sanctified? But here they take exception and say that they do not offer any new sacrifice but the same. And moreover that their oblation is but an application of the fruit of that which Christ offered; and that because we see and feele in our selues that we are still guilty: all which is but a blinde cavill. For what though they say they offer the same, did not the Priests the Sonnes of Aaron yeerely offer still the same: doth not the power of the reason stand in this, to prove that they were not available; because then they should have ceased? Can they deny but that they offer often? Further, he doth not place the perfect worke in the sacrifice of Christ, because it was but one, but because it was but once offered: for he saith not with one sacrifice; but *with one offering* hath he made perfect for ever those which are sanctified. This doth cut the throte off their often offering, when his one offering had made perfect for ever: for it leaveth nothing behinde for such cavities as they be. And further where they pretend

Papists deny
the promise
the New Testament,

Note this

this necessity because we have still guiltie consciences, therein they are more than beasts: for the guiltinesse of our consciences is not for this, that there needeth any sacrifice to be offered to satisfie and purge sinne: but through the remaines of iniquity which remaine in us because of the weakenes and imperfection of our faith. for in these we are not to looke to any satisfaction yet behind, but to take hold of that perfect one which hath already satisfied. If that act of theirs be propitiatory, then is not sinne fully discharged by the other. Thus blasphemous they are not onely in this their God of dough, but also in all other their satisfactions for sinne, and in their doctrine of Purgatory. For if there remaine any satisfaction or purgation to be made, then is it not true that he hath made perfect forever, neither was his death such of full and sufficient price. True it is, that although we are by his one oblation fully and perfectly discharged forever before God, from the guiltinesse of our finnes: yet we are not in the full possession of this benefit, nor shall not be until the last day, for then shall his enemies be made his footstoole. The Divell, sinne and death are these enemies which he hath overcome, that they cannot raigne over us: but yet we must in the meane time wrestle with the, not therefore esteeming the power of Christs death to be the lesse, because they be not already utterly abolished, as the wicked unbeleeving Papists do, and therefore set up trash of their owne to destroy sinne, but waiting for that appointed time, when the full power of his death shall appeare: in the
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 e God for

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meane time saying by faith, and telling our selves
on that one sacrifice once offered. To conclude
then, hath not the mighty spirit of God power to
apply unto us the verue of that blood: but such
fully virmin as the Popish priests must helpe? The
holy ghost calling upon us, and teaching us to ap-
ply these benefits, willeth us to draw neere with a
true heart, with full assurance of faith, *Heb. 10. ver.*
22. we come unto him with the heart, after a spiri-
tuall manner, because all things in him are spiritu-
all, we are bid to approach to lay hold of him by
faith, for we can not either with the hand or with
the mouth. And seeing there is not so much as
one sentence in all the booke of God, which spea-
keth of any application of his death any other way,
it must needes be concluded againe that they may
be as good priests as the priests of *Baal* and no bet-
ter, and that when they hold up their idol, Christ
is not betweene their fingers. Let us go forward.
It shall yet be more manifest by the words of the
holy Ghost, that this sacrifice of the masse is so
farre from being the sacrifice of the New Testa-
ment, that it doth flatly goe against it. For he
saith as concerning Christ, that he did not offer
himselfe often, as the high priest went yerely into
the holy place with other blood, *Heb. 9. ver. 25.*
and then in the next verse he giveth a reason, name-
ly, that *then hee should have suffered often since*
the beginning of the world. This sentence is very
mighty against the Papists, because it drieth them
from all their shifts, and leaveth them naked, and
desitute: but the force of it will not appeare, un-
lesse we

Gods spirit
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death of Cl

Lette we looke upon what principles it is grounded,
to prove that if Christ should have offered himselfe
often, then must he also have suffered death often
since the beginning of the world. Among the
which this offereth it selfe as the first to be conside-
red; that all the holy fathers, the Patriarches and
Prophets, from the beginning could have no en-
trance unto God but by remission of sinnes, and
that whereas otherwise they had the dore shut a-
gainst them, by this they were restored into favour
and received. For it cannot be denyed, but that
by nature they were sinners as we be: and that God
cannot receive sinners. Being therefore out of con-
troversie that they obtained life, it must needs fol-
low that they had pardon: for if either there had
beene no sinne, or no pardon to be granted, what
necessity could there be of a sacrifice? The second
principle without which the reason of the Apostle
cannot stand is this, that *there can bee no remission
but onely by the sacrifice of Christ*: for if any o-
ther sacrifice, or any other way or meane might ob-
taine it, then were there not a necessity why hee
should often suffer. For although there were a ne-
cessity of remission of sinnes, unlesse all should be
damned, yet he might be set free from the same ne-
cessity of offering himselfe, seeing there were other
wayes to obtaine it, but the holy Ghost standeth
upon this as a matter not to be doubted of, that nei-
ther there is, nor never hath beene any thing able
to destroy sinne, or to take away the guiltinesse of
it by making satisfaction, but onely the sacrifice
of the Sonne of God.

For

For howsoever the idolatrous Infidels do ascribe unto many things the power of purging, and satisfiying for sinne: yet the holy word of God, and those which beleeye it do give that glory onely unto Christ, and euen as his great glory, wherein he hath no fellow. The third thing without which, an exception might be iustly taken against the foresaid reason is this, that there could be no oblation of Christ, but he must suffer death: for when he sayeth he should not offer him selfe often, he addeth this cause, that then he should have suffred often. It were and easie matter, if the offering of Christ were any thing available without suffering death, to say there were no necessary wherefore he should suffer often, seeing he might be offered, and not be slaine. But this is strengthened by that which goeth before in the same Chapter, where he hath shewed that *Heb. 9.* the testament is confirmed when men are dead, because it is of no force while the Testator liueth, and so he is the Mediator of the New Testament, but yet through death. Wherefore also the former testament, in which there were but the shadowes and patterne of heavenly things, was ratified by death, as it is proved by this, that it was not dedicated without blood. For when Moses had read the law unto the people he took the blood of Calues and Goates, with water, and purple Woll and Hyssop, he sprinkled both the booke and the people, saying, this is the blood of the Testament which God hath commanded unto you. Likewise also he sprinkled the Tabernacle and all the ministring vessels with blood, and almost all things, sayeth he, by the law are purged with blood, and without shedding of blood,

there is no remission. Here is then a manifest reason wherefore Christ could not be offered often, but he must then also dy often: even because the testament is of no force without the death of the testator.

Here is further shewed wherefore it cannot be available without death, that is to say, *there is no remission of sinnes without shedding of blood.* Christ therefore could not be offered often, unlesse it should be to no purpose, which is most absurd, but his blood must be often shed. Then if the Papists will uphold and maintaine that their sacrifice is available to purge away sinne, and that it is a sacrifice propitiatory for the quicke and the dead, as they do impudently affirme: Let them also confesse that they murder againe the Sonne of God, and so shed his blood. For if they will stand to this, that theirs is an unbloody sacrifice, and though they offer him, yet they do not slay him, and yet withall do challenge the power thereby to purge sinne: let them know that they goe directly against the spirit of God which saith, *therd is no remission without shedding of blood.* In this therefore they are after an horrible manner blasphemous, that they will overthrow the reason and argument of the holy ghost. For if by any manes there might be a sacrifice to take away sinne without the shedding of blood, then might Christ have beene often offered and have dyed but once. If the fathers had the fruit and benefit of that one oblation, as namely their sinnes washed away with that blood once shed, and that without any offering of such unbloody sacrifice to

erifice to apply the same: why should not wee likewise by faith obtaine the same, unlesse some shavelling offer him dayly? Ye blinde Idolaters, did the bloud of Christ purge away sinne before his comming, onely through faith, and shall it not now? Was there a more perfect power in it to abolish sinne, in the fathers which were longe time before his comming, than there is after it hath beene shed indeede? For if it be so that the fathers had their finnes washed away with Christes bloud, and yet no offering of him to apply the same, but apprehended through faith, shall it not destroy the vertue thereof, or at the least diminish it, when they teach that wee cannot be partakers of him, unlesse he bee still offered? Is that which the holy Ghost speaketh, *that he hath been once made manifest in the end of the world, to abolish sinne, by the offering himselfe to be referred onely to the fathers before his comming?* Doth not the reason following extend it unto us as well, yea even unto the whole Church, untill his comming againe at the worlds ende? for he compareth it in this manner: *that as it is appointed unto men to dye once, and after cometh judgement: so Christ also being once offered to take away the finnes of many, unto those that looke for him shall appeare the second time without sinne, unto salvation.* It is the ordinance of God that when a man hath runne his race and finished his course, he shall not be permitted to turne backe againe to doe that which he left undone, or to make straight that which is crooked, but must hold him unto judgement for things past, because that onely remaineth.

In like sort he setteth the perfection of the one oblation of Christ, who being once offered to take away the finnes of many, it is so perfectly done, that when he shall appeare againe the second time to give the eternall salvation, there shall be no sinne to be purged, or for which he is to make further satisfaction. For when it is said, that *he shall appeare without sinne the second time*, it is not meant of his own person, but of those whom he hath redeemed from their finnes: which is most cleare and manifest in this, that the minde of the holy Ghost, is to shew a difference betweene his first and second appearance, even in that point. Which if it should be understood of his owne person should make no difference, because he was without sinne at his first appearing, although he tooke upon him, and bare in his body the finnes of his people: But at his second appearance because he hath utterly destroyed sinne for ever, there shall be none to be borne of him, and therefore none for which he shall againe offer sacrifice.

The Papists, but that they be impudent, might be ashamed to patch in their trumpery, to give power unto the death of Christ, when they see here the perfection of it so set forth, that it hath for ever destroyed sinne, that there needeth no more sacrifice to be offered. For will they make the power of it lesse since his comming than it was before? We may then conclude, seeing the sacrifice of the New Testament, that should have a spirituall, heavenly, and endless power could not be offered in a worldly sanctuary, with worldly ordinances: the
sanctuary

Sanctuary and all the ordinances of the Popish service and prieststhood are such, as are earthly, and seeing the same sacrifice could not be offered to be available, unlesse it were offered by the eternall god-head, the Popish Priests are men and not God: and being the blood of a man which is also God, that purgeth away sinne, it hath an eternall power to purge: and so unlesse the Papists will have a new redemption, there is no place for their propitiatory sacrifice. And seeing the sacrifice that is perfect is but once offered: that which is often offered doth not take away sinne. And because the sacrifice of *Christ* once offered hath for ever perfectly abolished sinne, the promise of the *New Testament* is that *God will no more remember it*: and therefore no more sacrifice to be required.

All the Popish service is earthly.

The Papists contrary to that promise make satisfactions still and sacrifices for sinne. Their sacrifice is offered often. *Christ* could be offered but once, because he could dye but once. The sacrifice is not available without death because there is no remission of sinnes without shedding of blood. The Papists do not say they slay *Christ*, they say theirs is an unbloody sacrifice: there is no remission of sins without shedding of blood. The sacrifice of *Poperie* is not the sacrifice of the *New Testament*, neither can it be propitiatory, as they bragge, for the quick and the dead.

No sacrifice available without blood

Nay it is as abominable before God, as if a man should offer a dogge in sacrifice. Then considering what injury these Priests after the order of Rome, have done unto the Sonne of God, first in challenging

Note this. oh you Papists.

lenging that office and dignity; which belongeth onely unto him: and secondly, in overthrowing the perfection of the vertue and efficacy of his sacrifice. Let as many of us, as minde to cleave unto Christ, to take part with him, and to fight under his banner, and so attaine the reward of eternall glory, remove ourselves utterly from the campe and society of such adversaries: and armed with the spirituall armour of God, let us sound the trumpet, and bid defiance against them, and against the diuell, and Antichrist their chiefe captaines; for this is most certaine, that we shall never be repured as friends unto Christ, unlesse we be at enmity with his enemies, and fight against them.

Tote this.

Many do suppose that they may hold friendship and familiarity with them, and esteeme of them as Christians, and match their sons with their daughters, although they beare the same print, and be of the same stampe with their parents: onely because they doe professe the name of Christ, and carry a zeale unto him. But this doth bewray a most horrible blindnesse, and grosse darkenesse in them, which cannot see, that to confesse the name of Christ is not any thing at all available, seeing they doe under that pretence rob and spoyle him of his glory, and tread downe his trueth, and destroy his lawes. The Apostle sayeth, *Rom. 10. that the Iewes had the zeale of God*, but yet he sayeth, *it was not according to knowledge*, and therefore that being not spirituall, but a carnall zeale, could nothing at all cleere them; but that they were still those which as utter enemies of God did fight against him,

In

In like sort although it be graunted that the Pa-
pists have a devotion towards Christ, yet what
doth it helpe them, seeing it is a carnal and blind de-
votion? our Saviour Christ sheweth *Mat. 23.* Note.
that the Scribes and Pharises did build the tombes of the
Prophets and garnish the sepulchres of the righteous. and
said, that if they had beene in the dayes of their fathers
they would not have beene partakers with them in the
bloud of the Prophets: but yet for all this their for-
wardnesse and good will to honour the Prophets
and to disallowe of their fathers in killing them hee
threateneth them, that all the righteous bloud shed
upon the earth, should come upon them, and why?
because he would send *Prophets, and wise men and*
Scribes unto them: and of them they should kill and cru-
cifie: and of them they should scourge in their synagogs,
and persecute from citie to citie. They were then guilt- Note.
ty, and had their part in the bloud of the former
Prophets, because they murdered those of their
time. Even so is this wicked and bloody generati-
on of the Papists: they have such a zeale to the
Saints of God that were of old, that they would
honour them with divine worship, when as in the
meane time they persecute and murder all those Marke this ye
which imbrace and follow the doctrine of those ho- generation of
ly ones. Shall not they then be guilty of all the Papists.
bloud of the Martyres whom they seeme to love
and honour, as the Scribes and Pharises did the
Prophets, when as by all kinde of cruell trecheries,
by treasons and perjuries, they seeke to murder,
and destroy all those which beare any love to the
glorious Gospell of our Lord Iesus Christ, and that

will not fall downe and worship the beast nor receive his marke :

fit the
test idolat-
that ever
upon earth
the most
ady.

If ever there were helhounds that could not be satisfied with blood, these are they which would spare neither high nor low, Prince nor subject, yong nor olde. If ever there were damnable heretikes, and abominable idolaters upon earth, these are they, which ground all their worship upon the divises of men, rejecting the holy scriptures, and taking the honour due unto God and his Son Christ, and giving it unto creatures, worshipping for God a cake made of flower. Is it not then full time that we give eare to the voice from heaven: *Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues :* Revel. 18. 4. Is it not plainly said by the Angell, Revel. 14. 9. *that if any man worship the beast, and his image, and shall receive the marke in his forehead, or in his hand, he shall also drinke of the wine of the wrath of God, even of the undelayed wine, which is poured forth into the cup of his wrath, and he shalbe tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe, and the smoke of their torment shall ascend world without end: and they shall have no rest day nor night which worship the beast and his image, and if any receive the print of his name. Being as cleere as the Sunne at noone dayes, unto all those which have eyes to see, that Rome is that Babylon, and the Pope that savage and cruell beast, ought it not to drive us as far from them as the East is from the West, to renounce their religion, and false idolatrous, worship, to pack up all their trash, and send it home*

hometo Rome, to abolish their lawes, to flye their fellowship and society, to be at utter enmity with them in this respect that they be the sworne enemies of Christ? What honour is there left unto the Son of God, when such vile caritifes shall take upon them to be partakers with him in the office and dignity of the mediatorship? For when as the separation and enmity betweene God and men was such, that there could be no agreement nor unity, because God is most perfectly holy and pure, and can not but hate that which is foule, and contrary unto his nature: there was none to approch unto him to be the mediator betweene him and them, which was in so high favour as that they might be accepted through him, nor of such power as to be able to answer, and discharge whatsoever they could be charged withall: but such an one as was also most holy and pure. While the Tabernacle did stande and the most holy place which did represent heaven, the high Priest was the mediator: for when the people were shut forth, he went in before the Arke to offer and make prayer for them. But those things were but shadowes, and his consecration was carnall. He was a poore sinfull man, not able to purchase favour for himselfe. He was a Priest agreeable to that covenant, but no wretched sinner can be the mediator of the new covenant, to stande betweene God and the people, that he may obtaine favour and remission of sinnes for them, but he which is unspotted. Alas whar case then are those men in, which take a poore Popish Priest, which is an uncleane swine in lechery, to be their Priest to stand betweene God

and them, to offer for them, that by him they may have their sinnes pardoned? Doth not *David* say, the wicked cannot stand before God? How then shall any of them stand as a Priest before him to be a mediator? Doth not the holy Ghost say by *Salomon*, that the sacrifice of the wicked is an abomination to the Lord? can that which the Lord doth esteeme as a thing abominable, be a sacrifice propitiatory? Can that which God doeth curse and hate, cleanse away sinne? The Lord in mercy open the eyes of poore simple men which have been seduced and misled, that they may see what a deceit this is, that a man shal be made to seeke life in that which is one of the greatest sinnes that can be committed, as namely, to set a poore rotten worme in the place and office of Christ, a vile filthy sinner is to come before God with a sacrifice. Now as they be idolatrous peiests, by their cake which they worship as God, overthrowing as much as lyeth in their power, the sacrifice of Christ, and fighting under the banner of the diuell against God, so also their fruits do follow accordingly, and declare what manner of trees they be. Do they not maintaine lying and perjury, all kinde of dissembling, and false trecheries to obtaine their purposes, and to bring their mischievous and diuelish practises to effect? Are they not bloody murderers and traitors against their lawfull Sovereigne Prince? Let them shew where ever *Peter*, *Paul*, or any Apostle of Christ hath taught the like, or put it in practise. If not then, let us conclude against them, that they be of their father the diuel, who is the author of all falshood, and a
murderer

murderer, the worker of all treasons against Princes. And let all men which have any care to save their soules be so farre from liking of them, or consenting to them, that they can say with the holy Prophet, *do not I hate them that hate thee, O Lord, am I not irksomely grieved with those that rise up against thee? I hate them with a perfect hatred, I take them as enemies to my selfe.* This zeale ought to be for the glory of Christ in all true Christians, this loue settled in the hearts of al faithful subjects towards their Prince. There is no testimony of any goodnes in men without this: for those men which can retaine so willingly even in their bosoms these vipers, as some doe their wives, their sonnes, their daughters; their servants, and their friends: although they make some shew, as though they did some-
what mislike, yet they be very Atheists,
voide of all true knowledge, and
fear of God.

FINIS.